

82.09.04.B_82.09.05.A

Śrīla Śrīdhara Mahārāja: And both are one and same? What is this?

In *Bhagavad-gītā* we can get everything.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

The ordinary things, good, bad, everything is equal. So good also bad, bad also bad. Everything is false. The victory and the defeat, everything is false, just as in dream. A good dream also false, a bad dream also false. Something like that here.

'dvaite bhadrābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

Good or bad in consideration of this *saguṇa* world, both is false. But truth is not. What is the conception of truth then? It must, we have to transcend.
_____ [?]

ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands, they're devouring those that have got no hands. _____
[?]

Apadāni catuṣpadām. The four-legged animals they eat those that have got no legs, cannot move.

_____ [?] And *laghuni tatra mahatām.* The weak is always fed by the stronger. _____ [?] *Jīvo jīvasya jīvanam.* _____ [?]

To live, to save one man's life, so many *lākhs* of lives will be sacrificed. _____ [?]

*ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rajasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ*

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

To every action equal and opposite reaction. *Manu Samhitā. māṁsah* _____
 [?]

_____ [?]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] *[Bhagavad-gītā, 8.16]*

_____ [?]

tasyaiva hetoḥ prayateta kovidō, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] *[Śrīmad-Bhāgavatam, 1.5.18]*

_____ [?]

At once we should jump to the *nirguṇa* atmosphere from this vicious circle.

_____ [?]

The wave that is created by the will of the Absolute. _____ [?]

_____ [?]

The fundamental wave that has got its origin from the will of the Supreme Lord. Only to be adjusted with that plane, to dance according to that wave. That is *nirguṇa*. Universal wave, it is coming from Him and going into Him. To participate in that, and that is eternal, *nitya līlā. Lilayam pravesā* [?], not inert, not static, not a deadly thing, but all-dynamic, dancing. *Brahma-samhitā* [56] Goloka, Kṛṣṇaloka, _____ [?] All the movement like dance. All the speeches like music. All the creepers they are *kalpa-taru*, whatever you will want they will give. All the ground that is *cintāmaṇi*, whatever you will think, it may show you in that way. That is the similar conception of the highest place where the Lord is. *Gānaṁ nāṭyaṁ, kathā gānaṁ, gamanam nāṭyaṁ, vṛkṣa, kalpa-taru*, in this way the description about the abode of Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

What is most rigid and most concrete, seems to us at present, that will dissolve.

_____ [?]

Ether is more durable than the stone. Stone will vanish but ether will stand. Finer things. So soul is immortal, but the material world is mortal, it will vanish. But the soul won't vanish, *ātmā-nitya*. But what we're feeling, the experience, world of experience, it will vanish. They both are of the same

opinion, the scientists at present, and the philosophers, and the Vedic scholars, they're of same opinion at this point that it will all go.

But the religionists say that soul will stand.

But the atheists say, "No, no, no soul That is only a chance coincident, accidental product of the nervous system of this physical body. No soul."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

_____ [?]

"All the saints they're very gracious on me, and they come as guests to my house. But why I'm deceived from your presence or your grace? I can't understand." In this way, very humbly.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is in Pakistan _____ [?]
From Karachi to Hyderabad and then Sakar [?] and then...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And at that time Bihar _____ [?] the great earthquake in Bihar took place that time. There was a great earthquake specially in Bihar.

Devotee: _____ Quiota [?]

Śrīla Śrīdhara Mahārāja: Not, after that Quiota [?] Before that the Bihar earthquake, in [nineteen] thirty three, in the month of December or January, perhaps.

Devotee: _____ [?] nineteen twenty eight.

Śrīla Śrīdhara Mahārāja: Not twenty eight, it was thirty three or so, the Bihar earthquake, the great earthquake. And the next earthquake came in Quiota [?] And some say that there was some, there was...

_____ Quiota [?] And that is the cause...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. _____ [?] But some are of opinion that that is the cause of the outburst of the bombs there. Because there was the British...

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Such a heinous and most cruel activity I never experienced in my life. They removed the debris and removed the man who is under the weight, but instead of that they are cutting their hand and taking away the ornaments. Such heinous, dreadful thing I have seen, by Hindus, who lived sometimes with Gandhi, sometimes with Rabindranath.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hard-hearted *dacoits*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

In the garb of human, in the flesh and blood of human they're more ferocious than the jungle tiger and others, these wolves and others.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

The Vasan [?] one poet, he was living at that time, he was a good poet.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In _____ [?] there were many Gauḍīya Vaiṣṇavas. The follower of Mahāprabhu, Kṛṣṇadāsa Rajaput, he preached in Madran side [?] And when I was in Kurukṣetra, nineteen thirty seven, that solar eclipse festival, many Madran [?] Vaiṣṇavas came there in Kurukṣetra. And they're followers of Mahāprabhu, Śrī Caitanyadeva, and living in Madran [?] Twelve thousand, from the records of counting, government counting, we find twelve thousand Gauḍīya Vaiṣṇavas living in Madran [?].

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any question, from any quarter?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā / mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

[?]

*dūreṇa hy avaram karma, buddhi-yogād dhanañjaya
buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ*

["O Dhanañjaya, fruitive action is extremely abominable in comparison to *buddhi-yoga*, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective."]

[*Bhagavad-gītā*, 2.49]

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

[?]

In the prison house, as long as there are the culprits. No culprit, no prison house.

So long there is the patients, then necessity of the hospitals. No patient, no hospital.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because there are patients, otherwise not. Because there are so many evil-doers, so this *māyā*, *saṁsāra*. If everyone is liberated, no necessity of this *māyāik* world.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] British mentality. _____ [?]

Not proper knowledge. Proper knowledge, that I shall always try to help myself, self-help. I shall always try to help myself. If I be healthy, then who will suffer? Is that a policy?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

_____ [?]

If the whole *brahmāṇḍa* is abolished, no loss, no waste in the *līlā* of Kṛṣṇa. The *nitya-līlā* is going on freely. _____ [?] A general amnesty. But that does not mean that the country will incur some loss. Because culprits, so the jail. We must live in eternity.

Nitya _____ vaikuntha dāsa _____ [?]

Any eventuality, whatever the circumstance comes, I must be prepared for that. That is Vaikuṅṭha. To live in the relativity of the infinite wave, that is Vaikuṅṭha vāsa. And to limit, "I must want this, and if that is not effected, I am crying." That is *māyā*. And to become free, whatever is coming to me, going from me, that's all right. It is His will. I must adjust with the Divine, with the Absolute Will, and must be cheerful, always. To the relativity of this world, our attitude will be like that. And this is the perverted reflection of the opposite. They're concerning Kṛṣṇa and His devotees, so our seeming pain and seeming happiness will be there, but all happy.

Our Guru Mahārāja once interpreted, *singha prasena avati nrsingha jambavata hata* [?]

One Māyāvādī came to discuss with our Guru Mahārāja, "That in Vaikuṅṭha also we find, in Kṛṣṇa *līlā*, so many pleasures and pain?"

"No, all pleasure, no pain."

He gave the example that *singha*, the lion is devouring Prasena, that _____ [?] affair. But who is devouring, he's also pleased, and who is devoured, he's also feeling pleasure. Just in drama. In a drama, one who is killed, he's also satisfied, and who is killing, he's also satisfied, if their gesture, posture is all right. Both are satisfied.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Show, *vilāsa*, play. So everyone is happy. Only a show, no real loss to anyone. It is like that. Both parties are happy. There, one is attaining victory, the defeated and the victor, both happy. It is all the *līlā* of Kṛṣṇa. Showing the drama before Kṛṣṇa, to please Him. His *līlā*, we're for Him. For Him. He's for Himself. And to satisfy Him, we should show drama. Hare Kṛṣṇa. This is *līlā*. the background of *līlā* is like this. And *raso vai saḥ*, the *rasa* is there.

[?]

A sober man, a great scholar, he was beside himself, seeing the play, the drama That one expert dramatist, he has taken the role of a cruel European owner of a factory, the colour-making mill plants.

That ____ he's giving kick to a woman who is pregnant, kicking her. "Say, where is your husband?"

In this way. She says, "I don't know."

So, kicking her, so ruthlessly, and that was played so finely, that part, that _____ [?] a great scholar, and very benevolent man, he was beside himself, and he took his shoe and threw it there on the stage. So fine play, that man showed _____ [?] So the play may be more genuine, more real, than this, our concrete life here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So the drama is more real than ordinary events in this world, that a person like Vidya Ṭhākura [?] may be puzzled.

Hare Kṛṣṇa. Gaura Hari. Today we may stop here. Gaura Hari bol. Jaya Om Viṣṇu-Pāda Śrī...

...

He began to talk in English, though he was a Madrasi gentleman.

Our Prabhupāda, when he was speaking in English, the high philosophical topics, appropriate words to find out, a little difficulty he showed.

Then one gentleman told, "You speak in Bengali."

Then our Gurudeva answered, "I'm not speaking neither in Bengali nor in English, nor in any other language. What I speak you please attend."

_____ [?] When Mahāprabhu went from Purī to Vṛndāvana through the jungle, at that time the elephants, the tigers, the deer, and so many other animals began to dance and to chant the name of Kṛṣṇa. How is it possible? Because the wave of Mahāprabhu, the wave, the nature of *prema* was so subtle that can pierce through the body and mentality of man or animal, etc, and work independently in the plane of *ātmā*, in *cetana*. The finest layer is that of *ātmā* everywhere. Just as ether, it pervades everywhere. So the ethereal wave can cross the walls and sea and the atmosphere, air, and can go everywhere and anywhere. The light of X-ray, that concentrated light can pierce wall, or pierce our flesh and body and can show the internal things. So our mentality, this physical covering and the mental cover can be crossed in the finest plane of *ātmā*. Independent of the mind and the body of an animal, the *Nāma*, Brahman, the wave can spread Itself, assert Itself, and the animal can hear and dance and chant.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja wants to say that if you do not understand the language of the one who is explaining in any language, independent of language the atmosphere,

that here is Kṛṣṇa *kathā*, the *bhāva*, *kanti*, and all these things, that won't be useless. That will do some work.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ahaitukī apratihata yayatma suprasidhati.* The wave of *bhakti*, *ahaitukī*, causeless, and *apratihatā*, irresistible. *Apratihata*, and *ahaitukī*, most fundamental, that is the cause of everything, and that has got no other cause, causing himself, or herself. *Bhakti* is cause of herself. And none can resist, no power can resist when she wants to assert herself. She's potency of Kṛṣṇa. Only with the attitude of recipient we should try to interfere with her, recipient characteristic. *Śraddhā*, we shall open the door to welcome her freely and enter, *śraddhā. Jñāna miśrā bhakti*, Mahāprabhu cancelled, "*eho bāhya*."

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]. Then Rāmānanda came with,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām [bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

"Yes, it begins here." So, no knowledge can give any connection with devotion. Knowledge, it is beyond the range of the knowledge, knowledge can connect it with the gross plane, but the finest plane, knowledge cannot approach. It is beyond its jurisdiction. Only by *śraddhā*, faith, we can come in connection with that plane. Just as force cannot connect, cannot enter into the domain of knowledge. The physical force cannot enter or act in the plane of knowledge, consciousness, So consciousness cannot enter the plane of faith, *śraddhā*. It is of different type. So *bhakti* is its own cause. Neither force, that is energy, nor knowledge can contribute anything to develop *bhakti* within us. *Bhakti* is its own cause, *bhakti* is its own cause, *bhakti* is *ahaitukī*, it has no other cause. Neither knowledge nor energy. They can play on the gross plane, they are covers, *jñāna-karmādy-anāvṛtam*, they're only covers of *bhakti*, and *bhakti* is within. That is faith. Not a deceiver there, that one will go to examine things before acceptance, *vicāra*. *Vicāra*, judgement, justice, where there is possibility of cheating, there requires the position of justice. Where no cheating, no justice necessary. So *jñāna, tarka*, that is of a lower

order, because amongst the cheaters they will have to adjust by justice. But where there's no cheating, all utilisation, all favouring to everyone, no room of justice, no *jñāna*. So *jñāna*, *karma*, all futile, they're cover of the *māyā*, and if you dive deep into your own soul's function, no connection with *karma*, *jñāna*. *Anyābhilāṣitā* etc.

[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-sīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindu, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

That is automatic, that is sweet, sweet home...

...

The leper he was charmed with the beauty of that prostitute. He was going back home and then his mind was not found naturally checked.

Then the wife asked the husband, the leper, "Why do you look so pale, and not cheerful, what's the reason? There's much pain from the disease, or what is the cause?"

Then he came out that, "I find I'm charmed with the beauty of that prostitute I met in the Ganges. My heart is very much attracted by her beauty. I want her meeting."

Then that lady, she was a poor *brāhmaṇa* lady _____ [?] and that prostitute was a rich lady, and she managed to go to her house and to do the work of maidservant _____ [?] In this way she attracted the notice of the prostitute _____ [?]

"What does she want?"

One of the maidservants intimated that, "She wants to see you."

"All right _____ [?]"

Then she met her and _____ [?] "My husband is such and such, and he's aspiring after your company."

_____ [?] She served two dishes _____ [?]

"I am very much satisfied, you take something, then we shall consider _____ [?]"

In the earthen pot Ganges water and Bhāgavata prasāda, and in another pot, in a golden plate, golden glass, and this ordinary water, and the meat, flesh, and these rich dishes, and this gorgeous fashion, in this way. "You just choose between the two, you have a choice."

Then the *brāhmaṇa* took the *sattvik prasāda*, and the Ganges water in the earthen pot and all these things.

And when he'd finished then that lady came, that prostitute. "Why you have taken this, rejecting that?"

"This is pure prasāda, the fruits and vegetables and these things."

"But Ganges water in the earthen pot, but there the golden glass with the ordinary water, you have rejected it. So, I am that golden glass, but the water within is impure. And this is divine, in an earthen pot. Your wife is like that. And I'm like that golden glass but within me are filthy things _____ [?]"

Consider, believe me, I'm only flesh beauty _____ [?]"

ॐ

...

_____ [?] Śrīmatī Rādhārāṇī says, _____ [?]

“ _____ [?] I’m trying to serve, to satisfy Kṛṣṇa, to do any service. Who has animosity towards Me I also want to serve them if Kṛṣṇa is pleased. I don’t like My serving to make it a burden on Kṛṣṇa. The highest sacrifice, the highest risk I’m ready to take for the satisfaction of Kṛṣṇa.”

Also, that the chaste lady came to serve the prostitute for her husband’s pleasure. She did not shrink from coming to serve the prostitute.

So Rādhārāṇī says, “My principle of life is also like that. The other anti-party, Candrāvalī and the others, _____ [?] I’m not jealous of them. If they can serve Kṛṣṇa better than Myself then I will help them to go nearer to Kṛṣṇa. But they can’t do, they can’t trace the satisfaction of Kṛṣṇa, and still they come to compete with Me. So I have come to _____ [?] not for My own selfish purpose, that is the explanation. Not for My selfish purpose, that I’m a little generous with the other parties, My own...”

.....